

1On the Making of Man by Gregory, Bishop of Nyssa, to his Brother Peter, The Servant of God.

Introduction

This document contains the English translation **On the Making of Man** (henceforth referred to as Hom Op, an abbreviation of the Latin Title, De Opificio Hominis, commonly used by scholars) along with notations. That is to say, the Hom Op document itself is in bold whereas set off in brackets are transliterated Greek terms (underlined) and notations which are in bold. Sentences which are parenthesis belong to the original English translation. Gregory's treatise is fairly lengthy which means that sections of it will be posted from time to time.

As the reader will see, Gregory makes subtle use of prepositions: not just in and by themselves but as prefaced to nouns and verbs, sometimes up to three prepositions at once. This seems to be Gregory's way of attempting to describe that which is indescribable, namely, our relationship with God through Jesus Christ. Furthermore, this can be a way Gregory expresses the intricate workings of our minds and spirits. This isn't evident at first but emerges gradually as he reflects upon human nature. I urge the reader to keep in mind the diagram at the end of this document (it's posted elsewhere on this home page) which outlines how prepositions are used. Keep them in mind either as free-standing or prefaced to nouns and verbs with respect to that circle which can represent our minds or reality in general.

Once this project is completed, it may be followed by an extended commentary or reference to other works by Gregory of Nyssa. That remains a task to be effected in the future.

As in Part One, the English translation has been downloaded from Christian Classics Ethereal Library(www.ccel.org). An especially fine version with contains the Greek and English side by side may be found at www.ellopos.net/elpenor/physis/nyssa-man/1.asp. The Migne text is taken from Patrologiae Graecae, 44.124-256. I have omitted notations in the Preface just below and begin with Part I. References to the Greek text are in brackets, {}.

The Text

{126}**Gregory, Bishop of Nyssa, to his brother Peter, the servant of God.**

If we had to honor with rewards of money those who excel [dia + phero: to bear-through, to differ] **in virtue** [kata + arete: according to]

virtue], the whole world of money, as Solomon says, would seem but small to be made equal to your virtue in the balance. Since, however, the debt [charis: graciousness, kindness] of gratitude due to your Reverence is greater than can be valued in money, and the holy Eastertide [Pascha] demands the accustomed [sunethe: sun + ethos] gift of love [agape], we offer to your greatness of mind, O man of God, a gift too small indeed to be worthy of presentation to you, yet not falling short of the extent of our power. The gift is a discourse [logos], like a mean garment, woven not without toil from our poor wit [dia + noia or noos: intelligence, purpose], and the subject of the discourse, while it will perhaps be generally thought audacious, yet seemed not unfitting. For he alone has worthily considered the creation [ktisis: founding, foundation] of God who truly was created after [kata: according to] God, and whose soul was fashioned [morphoo: morphe, form, shape] in the image [eikon] of Him Who created him, -Basil, our common father and teacher, -who by his own speculation [theoria] made the sublime ordering of the universe [dia + kosmesis: setting in order, regulation] generally intelligible [gnorimos: well-known, distinguished], making the world [kosmos: order, decoration] as established by [para: from the side of, beside..genitive] God in the true Wisdom [sophia] known to those who by means of his understanding [sunesis: sun + eimi: a coming together, union, sagacity] are led to such contemplation [theoria]: but we, who fall short even of worthily admiring him, yet intend to add to the great writer's speculations that which is lacking in them, not so as to interpolate his work by insertion [hupo + boule: suggestion, substitution] (for it is not to be thought of that that lofty mouth should suffer the insult of being given as authority for our discourses), but so that the glory of the teacher may not seem to be failing among [en: in] his disciples.

For if, the consideration [theoria] of man being lacking in his Hexaemeron [translation posted on the Gregory of Nyssa website], none of those who had been his disciples contributed any earnest effort to supply the defect, the scoffer would perhaps have had a handle against his great fame, on the ground that he had not cared to produce in his hearers any habit of intelligence [kata + noetikos: observant, intelligent]. But now that we venture according to our powers upon the exposition [exegesis: statement, narrative] of what was lacking, if anything should be found in our work such as to be not unworthy of his teaching, it will surely be referred to our teacher: while if our discourse [logos] does not reach the height of his sublime speculation [theoria], he will be free from this charge and escape the blame of seeming not to wish that his disciples should have any skill [dexios: adjective, right, fortunate; as opposed to sinister] at all, though we perhaps may be answerable to our censurers as being unable to contain in the littleness [mikrophues: of low growth,

short] **of our hearts the wisdom** [sophia] **of our instructor** [kathēyetes: guide].

The scope [skopos: one that watches] **of our proposed enquiry** {128} [eis or into theoria] **is not small: it is second to none of the wonders of the world** [kosmos], **-perhaps even greater than any of those known to us, because no other existing thing, save the human creation** [kata or according to; anthropos ktisis], **has been made like** [homoioo] **to God: thus we shall readily find that allowance** [sug or sun + gnome: mind, thought, mark, token] **will be made for what we say by kindly readers** [eugnomonon: gnome, means of knowing], **even if our discourse is far behind the merits of the subject. For it is our business, I suppose, to leave nothing unexamined of all that concerns man,-of what we believe to have taken place previously, of what we now see, and of the results which are expected afterwards** [eisusteron: in time to come, later. Only other reference is PG18.137c] **to appear (for surely our effort would be convicted of failing of its promise, if, when man is proposed for contemplation, any of the questions which bear upon the subject were to be omitted** [anexetastos: not inquired into]); **and, moreover, we must fit together** [sun + artao: to knit, combine], **according to the explanation of Scripture and to that derived from reasoning** [logismos: counting, reckoning consideration], **those statements concerning him which seem, by a kind of necessary sequence** [taxis: arrangement, rank, order], **to be opposed, so that our whole subject may be consistent in train of thought and in order, as the statements that seem to be contrary are brought (if the Divine power** [dunamis] **so discovers a hope for what is beyond hope, and a way for what is inextricable,** [amechanos: without means, difficult] **to one and the same end: and for clearness'** [sapheneia: perspicuity] **sake I think it well to set forth to you the discourse** [logos] **by chapters, that you may be able briefly to know the force** [hupo + thesis: foundation] **of the several arguments of the whole work.**

The following is an outline of each of the thirty chapters found in the English translation but not in the Greek text:

1. Wherein is a partial inquiry into the nature of the world, and a more minute exposition of the things which preceded the genesis of man.
2. Why man appeared last, after the creation.
3. That the nature of man is more precious than all the visible creation.
4. That the construction of man throughout signifies his ruling power.
5. That man is a likeness of the Divine sovereignty.
6. An examination of the kindred of mind to nature: wherein by way of digression is refuted the doctrine of the Anomoeans.
7. Why man is destitute of natural weapons and covering.
8. Why man's form is upright, and that hands were given him because of reason; wherein also is a speculation on the difference of souls.

9. That the form of man was framed to serve as an instrument for the use of reason.
10. That the mind works by means of the senses.
11. That the nature of mind is invisible.
12. An examination of the question where the ruling principle is to be considered to reside; wherein also is a discussion of tears and laughter, and a physiological speculation as to the interrelation of matter, nature, and mind.
13. A rationale of sleep, of yawning, and of dreams.
14. That the mind is not in a part of the body; wherein also is a distinction of the movements of the body and of the soul.
15. That the soul proper, in fact and name, is the rational soul, while the others are called so equivocally: wherein also is this statement, that the power of the mind extends throughout the whole body in fitting contact with every part.
16. A contemplation of the Divine utterance which said, "Let us make man after our image and likeness;" wherein is examined what is the definition of the image, and how the passible and mortal is like to the Blessed and Impassible, and how in the image there are male and female, seeing these are not in the Prototype.
17. What we must answer to those who raise the question-"If procreation is after sin, how would souls have come into being if the first of mankind had remained sinless?"
18. That our irrational passions have their rise from kindred with irrational nature.
19. To those who say that the enjoyment of the good things we look for will again consist in meat and drink, because it is written that by these means man at first lived in Paradise.
20. What was the life in Paradise, and what was the forbidden tree.
21. That the resurrection is looked for as a consequence, not so much from the declaration of Scripture as from the very necessity of things.
22. To those who say, "If the resurrection is a thing excellent and good, how is it that it has not happened already, but is hoped for in some periods of time?"
23. That he who confesses the beginning of the world's existence must necessarily agree also as to its end.
24. An argument against those who say that matter is co-eternal with God.
25. How one even of those who are without may be brought to believe the Scripture when teaching of the resurrection.
26. That the resurrection is not beyond probability.
27. That it is possible, when the human body is dissolved into the elements of the universe, that each should have his own body restored from the common source.
28. To those who say that souls existed before bodies, or that bodies were formed before souls: wherein there is also a refutation of the fables concerning transmigrations of souls.

29. An establishment of the doctrine that the cause of existence of soul and body is one and the same.

30. A brief consideration of the construction of our bodies from a medical point of view.

I. Wherein is a Partial Inquiry into the Nature [phusiologia: phusis + logos. Literally, nature-word. Logos generally means the inward thought that is expressed. Cf. 30.4, natural substance. It can mean the study of natural phenomena.] **of the World** [kosmos], **and a more minute exposition** [diegesis: statement] **of the things which preceded the Genesis of man.**

1. **“This is the book of the generation of heaven and earth,” says Scripture, when all that is seen** [phaino: to bring to light, to appear] **was finished** [sun + teleo: to accomplish. Cf. 1.5 (were finished), 30.4 (to contribute) and assistance. The preposition sun intimates that all elements were so finished, forming a unity], **and each of the things that are betook itself to its own separate** [pros...oikeios or domestic. I.e., in the direction-towards-which with respect to that which is domestic. This noun shows that what God had created is not impersonal but has a “home” where cosmic realities are ordered almost like furniture] place [thesis: arrangement], **when the body of heaven compassed all things round** [peri + echo: to embrace, comprehend. Cf. 30.1, compasses. A term suggesting intimacy, i.e., as with regard to that “furniture” just mentioned], **and those bodies which are heavy and of downward tendency** [kato + pheres: adjective; bearing downward. It can have a negative connotation, re. moral matters], **the earth and the water, holding** [dia + krateo: to support, hold up. The preposition dia pertains to a thorough type of holding, again within the context of an oikos as in oikeios or household. The verb is used with the preposition en or in] each other in, took the middle place of the universe [mesen tou pantos. “Universe” literally means “all.” Compare it with kosmos which the NT applies to the world.]; **while, as a sort of bond and stability** [sun + desmos or fastening and bebaiotes or firmness. The former can apply to sinews or ligaments, giving an idea of a living body. The latter can mean firmness and security.] **for the things that were made, the Divine power** [dunamis. This word is used frequently in Hom Op and can apply either to God or to human faculties as in 6.1 with respect to mind, noos.] **and skill** [techne: craft, cunning] **was implanted** [en + phuteuo. I.e., divine dunamis and techne are embedded in “things that were made.” First they come into existence after which these two are added.] **in the growth** [phusis: nature. This term is found often in Hom Op and can apply to an origin, the outward form of things.] **of things, guiding** [heniocheo: to control a horse as with reins] **all things with the reins of a double operation** [energeia: activity, operation. Another term frequently found in Hom Op. Compare with dunamis which applies to strength and power.] **(for it was by rest and motion** [stasis kai kinesis or stability and movement,

two opposites] **that it devised** [mechanomai: to make by art, contrive. Reference is to the divine *dunamis* and *techne* which here reveal a certain cunning.] **the genesis of the things that were not** [ne ousi, i.e., which had no being], **and the continuance** [dia + mone: resting place. It also means continuance and can tie in with the notion of *oikos* as house above] of the things that are), **driving around** [peri + elauno, to ride, march. It can apply to rounding up cattle as well as harassing. Compare with *heniocheo* above], **about the heavy and changeless element** [phusis: nature] **contributed by the creation that does not move, as about some fixed path, the exceedingly rapid motion of the sphere, like a wheel, and preserving** [sun + tereo: to guard] **the indissolubility** [a + dia + lusis: that which cannot be loosened-through] **of both by their mutual action, as the circling substance by its rapid motion** [kinesis] **compresses the compact body** [nastos: well-kneaded cheesecake] **of the earth round about, while that which is firm and unyielding, by reason of its unchanging fixedness, continually** [a + dia + leiptos: not through leaving behind (*leipto*, the verb) **augments** [epi + teino: to extend, stretch. Next found in 16.10 as transcending. This is a key concept for Gregory for the soul's continuous growth, the noun being *epektasis*] **the whirling motion of those things which revolve round it, and intensity** [huper + bole: overshooting, excess] **is produced in equal measure in each of the natures which thus differ in their operation, in the stationary nature, I mean, and in the mobile revolution; for neither is the earth shifted from its own base, nor does the heaven ever relax in its vehemence, or slacken its motion.**

2. **These, moreover, were first framed** [pro + kata + skeuazo: to prepare beforehand. Also in 28.7 as demonstrated. The verb *skeuazo*, often prefixed with the preposition *kata*, is frequent in *Hom Op*] **before other things,** {129} **according to the Divine wisdom** [sophia: can apply to skill, acquaintance with a thing which bestows sound judgment], **to be as it were a beginning** [arche: the first principle of a thing and as sovereignty as in 5.1] **of the whole machine** [mechanama: engine as used in sieges], **the great Moses indicating, I suppose, where he says that the heaven and the earth were made by** [para] **God “in the beginning” that all things that are seen** [phaino: to appear. Frequently used in *Hom Op* and can refer to a manifestation] **in the creation are the offspring of rest and motion** [stasis kai kinesis: cf. #1 just above], **brought into being by** [kata: according to] **the Divine will** [boule: determination, design. Compare with *thelema* as in 4.1]. **Now the heaven and the earth being diametrically opposed** [diistemi: to separate, be at variance. Next found at end of this section, “distinct.” It is followed by the preposition *pros*, direction-towards-which] **to each other in their operations** [energeia], **the creation which lies between the opposites, and has in part a share in what is adjacent to it** [para + keimai: to lie beside & meta + echo: to have with. For the former, cf. 28.4, “adjacent

stage"], **itself acts as a mean** [*mesiteuo*: to act as a mediator. *It is next found in #3, "to act as a mediator"*] **between the extremes, so that there is manifestly a mutual contact** [*sun + apheia*: connection, union, junction. *Cf. 15.3*] **of the opposites through the mean; for air in a manner imitates the perpetual motion** [*aei + kinetos*] **and subtlety of the fiery substance, both in the lightness of its nature, and in its suitableness** [*epi + tedeios*. *Cf. 29.9, "concerned"*] **for motion; yet it is not such as to be alienated** [*sug + geneia*: kinship; not in Greek text] **from the solid substance, for it is no more in a state of continual flux** [*dia + pantos* or through-all; *rheo*: to flow] **and dispersion** [*skedannemi*: to disperse] **than in a permanent state of immobility** [*aei menon akinetos*: always remaining unmoved], **but becomes, in its affinity** [*oikeiotes*: relationship. *Cf. 23.3 as "likeness."* *This noun is related to oikos, "house"*] **to each, a kind of borderland** [*methorion*] **of the opposition between operations** [*energeia*], **at once uniting** [*mignumi*: to mix] **in itself and dividing** [*dia + aireo*: to divide, cleave. *Dia intimates through, full penetration*] **things which are naturally distinct** [*diistemi*].

3. **In the same way, liquid substance also is attached** [*harmozo*: to fit together, regulate. *Cf. 24.7, "adapted to"*] **by double qualities to each of the opposites; for in so far as it is heavy and of downward tendency it is closely akin** [*sug + geneia*. *Cf. 5.6 as "kindred"*] **to the earthy; but in so far as it partakes** [*meta + echo*: to have with. *Cf. 1.2 above*] **of a certain fluid and mobile energy it is not altogether alien from the nature which is in motion; and by means of this also there is effected a kind of mixture and concurrence** [*mixis kai sun + hodos*: way, path] **of the opposites, weight being transferred to motion, and motion finding no hindrance in weight, so that things most extremely opposite in nature combine** [*sum + baino*: to go with. *Cf. 6.3, "agree with"*] **with one another, and are mutually joined by those which act as means** [*mesiteuo*: to act as a mediator] **between them.**

4. **But to speak strictly, one should rather say that the very nature of the contraries** [*phusis ton anti + keimenon*: to lay opposite] **themselves is not entirely without mixture of properties, each with** [*pros*: direction towards-which, signifying dynamic action] **the other, so that, as I think, all that we see** [*phaino*: to appear. *Cf. #2 above*] **in** [*kata*: according to which indicates a specific way of seeing or manifesting, *phaino*] **the world** [*kosmos*: frequently mentioned in *Hom Op* which intimates a decoration or something ordered, and so the "contraries" are put within a certain order] **mutually agree** [*neuo*: to nod. *A human gesture signifying the living nature of this kosmos*], **and the creation, though discovered in properties of contrary natures, is yet at union** [*sum + pneo*: to breathe together. *Another indicator of the living reality of kosmos*] **with** [*pros* or towards-which with respect to the kosmos, a dynamic "breathing-together" not turned in upon itself but to adorn (*kosmeo*) the

kosmos] **itself. For as motion is not conceived merely as** [*kata* or according to] **local shifting** [*topike*: something which pertains to a given place. *Meta + stasis*. A standing-after or removal. Cf. 22.2, “change”], **but is also contemplated** [*theoreo*. Frequently mentioned in *Hom Op* and connotes beholding. Cf. 8.4, “consider,” In the case at hand, *theoreo* is used both re. “local shifting” and re. “change and alteration”] **in change and alteration** [*trope* or a turning. Cf. 14.2 as “mutation.” *Alloiosis*: differs from *trope* in the sense of becoming something different. Cf. 14.2], **and on the other hand the immovable** [*a + meta + tithemi*. Literally, “not placed after.” Minus the negation the verb means “to place among, to transpose”] **nature does not admit** [*pros + iemi*: to send towards] **motion by way of alteration, the wisdom** [*sophia*] **of God has transposed** [*en + allasso*: to divert, exchange] **these properties** [*idiotes*: peculiar nature], **and wrought unchangeableness** [*a + treptos*] **in that which is ever moving, and change** [*trope*: mutation, 14.2] **in that which is immovable; doing this, it may be, by a providential dispensation** [*pro + metheia*: foresight and *oikonomieo*], **so that that property of nature** [*to tes phuseos idion*: that which is peculiar or private of nature] **which constitutes its immutability** [*a + trepton*] **and immobility** [*a + meta + theton*: cf. 21.1] **might not, when viewed in any created object, cause the creature to be accounted** [*nomizo*: to practice, be the custom. The sense is to hold something as normative and thus accepted by everyone] **as God; for that which may happen to move or change would cease to admit of the conception of Godhead** [*hupolepsin theotetes*. Implied is an assumption based upon a certain confidence bordering upon arrogance]. **Hence the earth is stable without being immutable, while the heaven, on the contrary, as it has no mutability, so has not stability either, that the Divine power** [*dunamis*], **by interweaving** [*sum + pleko*: implies an entangling, involvement in mutual relations] **change in the stable nature and motion with that which is not subject to change, might, by the interchange** [*en + allasso*: cf. 6.2 with the preposition *ex*] **of attributes** [*idiotes*: peculiar nature, property. Cf. 16.12], **at once join** [*pros + oikeo*: to associate with. The preposition implies full affiliation which is dynamic, towards-which] **them both closely to each other, and make them alien from** [*peri*: here, in the sense of concerning] **the conception** [*hupo + lepsis*. Cf. 12.13] **of Deity** [*theios*, adjective]; {132} **for as has been said, neither of these (neither that which is unstable, nor that which is mutable) can be considered** [*nomizo*, i.e., be normative and therefore a decisive factor] **to belong to the more Divine nature** [*theiotes*. Cf. 5.2 as Godhead].

5. Now all things were already arrived at their own end [*telos*: fulfillment, completion] **“the heaven and the earth,” as Moses says, “were finished** [*sun + teleo*: compare the two instances of *telos* & *teleo*. The preposition *sun* or with intimates all elements were brought together successfully], **and all things that lie between them, and the**

particular things were adorned [*dia + komizo: to carry, convey thoroughly, dia or through*] **with their appropriate beauty** [*kallon. Cf. 3.1*]; **the heaven with the rays of the stars, the sea and air with the living creatures that swim and fly, and the earth with all varieties of plants and animals, to all which, empowered by the Divine will** [*boule. Cf. 1.2*], **it gave birth together; the earth was full, too, of her produce, bringing forth fruits at the same time with flowers; the meadows were full of all that grows therein, and all the mountain ridges, and summits, and every hillside, and slope, and hollow, were crowned with young grass, and with the varied produce of the trees, just risen from the ground, yet shot up at once into their perfect beauty; and all the beasts that had come into life at God's command were rejoicing, we may suppose, and skipping about, running to and for in the thickets in herds according to their kind, while every sheltered and shady spot was ringing with the chants of the songbirds. And at sea, we may suppose, the sight to be seen was of the like kind, as it had just settled to quiet and calm in the gathering together of its depths, where havens and harbors spontaneously hollowed out on the coasts made the sea reconciled with the land; and the gentle motion of the waves vied in beauty with the meadows, rippling delicately with light and harmless breezes that skimmed the surface; and all the wealth of creation by land and sea was ready, and none was there to share** [*meta + echo. Cf. 1.3*] **it.**

II. Why Man Appeared Last [*teleutaioi: in the sense of summing up or completing*], **After the Creation.**

1. For not as yet had that great and precious [*timios: held in honor*] **thing, man, come into** [*epi + choreo: to give way. The sense is to be in accord with, to take possession of*] **the world of being** [*ton onton, plural; used here with kosmos implying a kind of ornament decorated by these beings*]; **it was not to be looked for that the ruler** [*archo: verb, the one who begins or leads the way*] **should appear before** [*ana + phaino. Cf. 29.4*] **the subjects of his rule; but when his dominion** [*arche: that which belongs to one who engages in archo just noted*] **was prepared, the next step was that the king should be manifested** [*ana + deiknumi: to lift up and show. Implied is a public proclamation*]. **When, then the Maker** [*poietai: implies one who composes a poem*] **of all had prepared beforehand** [*pro + eu + trepizo: to adjust*], **as it were, a royal lodging** [*kata + goge: an inn or halting place; literally, a bringing-down*] **for the future king (and this was the land, and islands, and sea, and the heaven arching like a roof over them), and when all kinds of wealth had been stored in this palace (and by wealth I mean the whole creation, all that is in plants and trees, and all that has sense, and breath, and life; {133} and-if we are to account materials also as**

wealth-all that for their beauty are reckoned [nomizo: *as in 3.4, made into a norm*] **precious in the eyes of men, as gold and silver, and the substances of your jewels which men delight in-having concealed, I say, abundance of all these also in the bosom of the earth as in a royal treasure-house), he thus manifests** [ana + deiknumi: *as already noted in this section*] **man in the world, to be the beholder** [theates: *spectator; from theaomai, one who beholds*] **of some of the wonders therein, and the lord of others; that by his enjoyment he might have knowledge** [sun + esis: *a coming together, quick comprehension. Man thus brings together by his beholding that which is created*] **of the Giver, and by the beauty and majesty of the things he saw might trace out** [ana + ichneuon: *to trace back. I.e., follow back to the source*] **that power** [dunamis; *used with arrhetos: unspoken*] **of the Maker which is beyond speech and language.**

2. For this reason man was brought into the world last [teleutaios. *Cf. 16.18*] **after the creation, not being rejected to the last as worthless** [apo + bletos: *that which is thrown away*], **but as one whom it behooved to be king over his subjects at his very birth. And as a good host** [hestiator: *one who gives a banquet*] **does not bring his guest to his house** [eis + oikizo] **before the preparation of his feast, but, when he has made all due preparation** [para + skeuazo. *The verb as in 1.2 which in Hom Op is prefaced by various prepositions*], **and decked with their proper adornments** [kosmos] **his house, his couches, his table, brings his guest home when things suitable for his refreshment are in readiness, rain the same manner the rich and munificent Entertainer** [hestiator] **of our nature** [phusis], **when He had decked** [kata + kosmeo: *to set in order, arrange. Cf. 12.9, adorned*] **the habitation with beauties of every kind, and prepared this great and varied banquet, then introduced** [eis + ago: *to lead into*] **man, assigning to him as his task not the acquiring of what was not there, but the enjoyment of the things which were there; and for this reason He gives** [kata + ballo: *to bring down, deposit. Cf. 23.9, was laid*] **him as foundations the instincts** [kata + skeue: *preparation, furnishings. Cf. 3.1, the making*] **of a twofold organization** [aphorme: *starting point, origin*], **blending** [eg + kata + mignumi: *implies a mixing but one according to or kata the organization just noted*] **the Divine with the earthy, that by means of both he may be naturally and properly** [sug + genos kai oikeios: *the latter, next in 8.5*] **disposed to each enjoyment, enjoying God by means of his more divine nature, and the good things of earth by the sense** [aisthesis: *perception*] **that is akin** [dia with homogenes, *of the same family or race*] **to them.**

III. That the Nature of Man is More Precious Than All the Visible [phaino] **Creation.**

1. **But it is right that we should not leave this point without consideration** [a + theoretos: *i.e., that which is not subject to theoria*], **that while the world, great as it is, and its parts, are laid as an elemental** [stoicheiodos: *adverb, pertaining to the elements of creation. It can also apply to that which introductory and the order of letters. Cf. 30.5*] **foundation for the formation of the universe** [sus + stasis: *a standing together, constitution & pan or all. Compare pan or all things with kosmos. Here kosmos precedes pan and acts as a pattern for it*], **the creation is, so to say, made offhand** [apo + schediazō: *connotes something done on the spur of the moment or done at random*] **by the Divine power** [dunamis: *compare with the more deliberate act of tracing out the Maker's dunamis in 3.1*], **existing** [hupo + istemi: *to stand under as support. Implied is an abiding presence with regard to the divine command or pros + tagme where pros directs this presence*] **at once on His command, while counsel** [boule: *used for creation in 1.2 which intimates that God had consulted someone*] **precedes the making** [kata + skeue] **of man; and that which is to be is fore-shown** [pro + tupōō: *to mold beforehand: as a result of boule, counsel. The image here is that an image of man is made before his body*] **by the Maker** [technites: *artificer, craftsman. Next found in 4.1*] **in verbal description** [dia tes tou logou graphes: *by description of the word; i.e., verbally where the image of man is conceived*], **and of what kind it is fitting that it should be, and to what archetype** [archetupos: *first formed. The preposition pros is used, direction towards-which. Here several archetypes are intimated which requires that boule already noted*] **it is fitting that it should bear a likeness** [homoiotes: *next noted in 4.1*], **and for what it shall be made, and what its operation** [energeia: *can mean energy in the sense of action*] **shall be when it is made, and of what it shall be the ruler, all these things the saying examines beforehand, so that he has a rank** [axia: *worthiness*] **assigned him before his genesis, and possesses rule over the things that are before his coming** [para + erchomai: *literally, to go by or beside. It connotes a presence to things yet to be made which is important but secondary to man being made in the divine image*] **into being; for it says, "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and the beasts of the earth, and the fowls of the heaven, and the cattle, and all the earth."**

2. **O marvelous! a sun is made, and no counsel** [boule: *not required as in #1 above regarding man*] **precedes; a heaven likewise; and to these no single thing in creation is equal. So great a wonder is formed by a {135} word** [rhema: *cf. 23.1, the subject of speech. Compare with logos in next sentence*] **alone, and the saying indicates neither when, nor how, nor any such detail. So too in all particular cases, the aether, the stars, the intermediate air, the sea, the earth, the animals, the plants,-all are brought into being with a word** [logos], **while only to the making of man does the Maker of all draw near** [pros + iemi: *cf.*

26.6, to be at one's disposal. Such drawing near is present in the words of Genesis, "Let us make," etc. I.e., it implies a *pros* or towards-which] **with circumspection** [*perieskemmenos*: adverb. Verb is *peri* + *skeptomai*, to look all around. God seems to be cautious as to anyone else watching what he is about to do], **so as to prepare beforehand** [*pro* + *etoimazo*: indicates preparation for one's special use.] **for him material for his formation** [*sus* + *stasis*: literally, a standing together (of elements going into the creation of man in the divine image and likeness)], **and to liken his form** [*morphe*: frequently used in *Hom Op* and connotes a shape or appearance] **to an archetypal** [*archetupos*: as in #1 above] **beauty, and, setting before him a mark** [*skopos*: goal: from the verbal root *skeptomai* just noted. Cf. 33.2] **for which he is to come into being, to make** [*demiourgeo*: to fabricate, practice a trade. The object is human nature or *phusis*] **for him a nature appropriate and allied to** [*pros*: direct attention to is inferred] **the operations, and suitable for** [*pros*, again] **the object in hand.**

IV. **That the Construction** [*kata* + *skeue*] **of Man Throughout Signifies** [*epi* + *semaino*: to set a mark upon] **His Ruling Power** [*archiken exousian*].

1. For as in our own life artificers [*technites*: skilled workman. Compare with *demiourgos* as in 5.1, a framer or one who works for other people] **fashion** [*schematizo*: to form, figure. The noun is *schema*, a form or figure. Cf. 20.3] **a tool** [*organon*: organ] **in the way suitable to its use, so the best Artificer** [*aristos* + *technes*. The adjective connote nobility, excellence] **made our nature as it were a formation fit for the exercise** [*skeuos*: an instrument. Compare with *organon*] **of royalty, preparing** [*demiourgeo*: to practice a trade. Cf. 3,1 above] **it at once by superior advantages** [*proterema*: victory] **of soul, and by the very form** [*schema*: figure. Compare with *morphe* as in 3.2 just above, whereas the former connotes the character of something] **of the body, to be such as to be adapted for** [*pros*: as towards-which, an immediate realization of this royalty] **royalty: for the soul immediately shows its royal and exalted** [*epermenon*] **character, far removed as it is from the lowliness** [*tapeinotete*: humility] **of private station** [*idiotikos*: adverb; cf. 1.4, peculiar nature] **in that it owns no lord** [*adespotes*], **and is self-governed** [*autos* + *exousios*: self-realized authority], **swayed** [*dia* + *oikeo*: to govern; cf. 8.4 as ordered] **autocratically by its own will; for to whom else does this belong than to a king? And further, besides these facts, the fact that it is the image** [*eikon*] **of that Nature** [*phusis*] **which rules over** [*dunasteuo*: exercising *dunamis*] **all means nothing else than this, that our nature was created** [*demiourgeo*] **to be royal from the first** [*euthus*: directly, immediately]. **For as, in men's ordinary use** [*sun* + *etheia*: habitual intercourse, intimacy, habit, custom. Prefaced by the adverb *kata*, according to], **those who make** [*kata* + *skeuazo*; i.e.,

in accord with princes] **images of princes both mold** [ana + masso: to receive an impression, wipe off] **the figure** [charakter: a mark engraved or impressed] **of their form** [morphe], **and represent along with** [sum + para + grapho: to write alongside, express at the same time. *Two prepositions: sun or with and para or alongside in the sense of in addition*] **this the royal rank by the vesture of purple, and even the likeness is commonly** [sun + etheia; cf. 20.1 as use. *Connotes habituation, custom*] **spoken of as “a king,” so the human nature also, as it was made** [kata + skeuazo] **to rule the rest, was, by its likeness to** [homoiootes pros: *direct relation with or pros the King*; cf. 3.1 above] **the King of all, made as it were a living** [empsuchos: cf. 8.7, *animate or having a psuche*] **image, partaking** [to koinoneo: *have dealings with; to have koinonia*] **with the archetype** [archetupos] **both in rank and in name, not vested in purple, nor giving indication** [epi + semaino: *literally, to sign-upon*] **of its rank by scepter and diadem (for the archetype itself is not arrayed with** [en or *in*; *not identified with that which is exterior*] **these), but instead of the purple robe, clothed in virtue, which is in truth the most royal of all raiment, and in place of the scepter, leaning on** [ereido: to prop, support] **the bliss** [makariotes: *happiness*] **of immortality** [athanasia], **and instead of the royal diadem, decked** [kosmeo] **with the crown of righteousness; so that it is shown to be perfectly** [dia & akribeia: *literally, through accuracy*] **like to** [pros: *direct relationship with beauty*] **the beauty** [kallon] **of its archetype in all that belongs to the dignity** [axioma: *honor, reputation*] **of royalty.**

(to be continued)